

AZYUMARDIAZRATHINKINGABOUT PARADIGM SCIENTIFIC AND INSTITUTIONALAND IMPLICATIONS FOR THE DEVELOPMENT OF ISLAMIC STATE UNIVERSITY (UIN) SYARIF HIDAYATULLAH JAKARTA

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Abstract

Azyumardi Azra is an Islamic thinker and reformer who is able to break down the barriers of bureaucracy, so he managed to transform IAIN Syarif Hidayatullah Jakarta became UIN Syarif Hidayatullah Jakarta. Azra effort in menstrasformasikan IAIN to UIN opened it without criticism, the criticism comes from within and outside the campus lead. Criticism relates to IAIN characteristic, as well as changes IAIN to UIN. Then what is the *trade mark* UIN? The purpose of this study to reveal and analyze the Azra thinking about scientific paradigms and institutional as well as its implications on the development of UIN Jakarta.

This research is a figure in the form of library research using qualitative methods. Mber Su primer is Azra and three of his books about education. A secondary source Adala h books, papers, the document is ntasi of welcome speeches Azra during his tenure Rector, SK Rector period Azra, documentation about Azra in mass media literature relevant, either in the form of books, papers, journals, dissertations, theses , theses, and so forth. To strengthen the research, the author makes some figures as a secondary source

The research found: *The first, 'Ilm* means knowledge (*knowledge*), both sciences and sciences *qur'aniyyahkauniyyah*. Developing his require 'reintegration' in the sciences are derived from passages *qur'aniyyah* on the one hand and the sciences are derived from passages *kawniyah* on the other. *Second, the* State Islamic Institute (IAIN) is an integral part of the national education system can dikembang the concept *With Wider Mandate*,Changes IAIN to UIN in dasa paint a mixed picture is a demand history and in line with the teachings of Islam that is always demanded of his community to think, work kemanusiaa hard for the interest of n in line with the demands of the times. *Third,Context* scientific paradigm and its institutional is wanted to eliminate the dichotomy of science by building integrative scientific paradigm. And *fourth*, implikasi his was the stronger position and role, especially as a pioneer and driving force of the intellectual as well as the progress of the people (Muslims) with models of reintegration of science, so that UIN can be called as a *center ofexcelent* for scientific development in general and Islam in particular science.

Keyword: AzyumardiAzra,Integration of Science,IslamicEducation

Abstrak

Azyumardi Azra adalah seorang pemikir dan pembaharu Islam yang mampu mendobrak sekat-sekat birokrasi, sehingga ia berhasil mentransformasi IAIN Syarif Hidayatullah Jakarta menjadi UIN Syarif Hidayatullah Jakarta. Usaha Azra dalam menstrasformasikan IAIN menjadi UIN bukanya tanpa kritik, kritikan tersebut berasal

dari dalam maupun luar kampus yang dipimpinnya. Kritik berkaitan dengan ciri khas IAIN, serta perubahan IAIN menjadi UIN. Lalu apa *trade mark* UIN ? Maftuh Basyuni menyatakan “dengan kehadiran UIN, fakultas-fakultas agama menjadi tertinggal, maka ‘stop perubahan IAIN menjadi UIN’ selama saya menjadi menteri agama cukup hanya ada lima UIN. Bahkan sebahagian dari kalangan perguruan tinggi Islam masih mengkhawatirkan perubahan IAIN/STAIN menjadi UIN, karena akan mengkerdikan fakultas-fakultas agama”. Rumusan masalah dalam penulisan disertasi ini adalah Seperti Apa Pemikiran Azra Tentang Paradigma Keilmuan dan Kelembagaan serta Implikasinya Terhadap Perkembangan UIN ?

Tujuan penelitian ini untuk mengungkapkan dan menganalisis pemikiran Azra tentang paradigma keilmuan dan kelembagaan serta implikasinya terhadap perkembangan UIN. Fokusnya ingin mengungkap dan menganalisis pemikiran Azra tentang paradigma keilmuan, paradigma kelembagaan, konteks paradigma keilmuan dan kelembagaan dalam pembaharuan pemikiran di Indonesia, serta implikasinya terhadap perkembangan UIN.

Penelitian ini adalah penelitian tokoh dalam bentuk penelitian kepustakaan dengan menggunakan metode kualitatif. Penelitian ini menggunakan pendekatan historis, filosofis, sosio-kultural-religi, tematik, fenomenologi dan pendekatan etnometodologi. Sumber primer adalah Azra dan tiga buah buku karyanya tentang pendidikan. Sumber sekunder adalah buku, makalah, dokumentasi tentang sambutan pidato Azra selama menjabat Rektor, SK Rektor masa Azra, dokumentasi tentang Azra dalam media massa literatur-literatur yang relevan, baik berupa buku-buku, makalah, jurnal, disertasi, tesis, skripsi, dan lain sebagainya. Untuk memperkuat hasil penelitian, penulis menjadikan beberapa tokoh sebagai sumber sekunder

Hasil penelitian pemikiran Azra tentang paradigma keilmuan adalah bahwa satu, *‘Ilm* yang berarti pengetahuan (*knowledge*), baik ilmu-ilmu *qur’aniyyah* maupun ilmu-ilmu *kauniyyah*. Pengembangannya memerlukan ‘reintegrasi’ di antara ilmu-ilmu yang bersumber dari ayat-ayat *qur’aniyyah* pada satu pihak dengan ilmu-ilmu yang bersumber dari ayat-ayat *kawuniyyah* pada pihak lain. Kedua, pemikiran Azra tentang paradigma kelembagaan adalah Institut Agama Islam Negeri (IAIN) merupakan bagian integral dari sistem pendidikan nasional. IAIN secara keseluruhan juga tidak bisa mengisolasi diri dari perubahan-perubahan paradigma, konsep, visi, dan orientasi baru pengembangan pendidikan tinggi/perguruan tinggi (PT) nasional, bahkan internasional. IAIN juga dapat dikembangkan dengan konsep *With Wider Mandate*. Pendidikan IAIN tidak lagi terbatas pada mandat formal dalam ilmu-ilmu agama yang termasuk ke dalam bidang humaniora, tetapi juga mengembangkan mandat dalam bidang humaniora lainnya, seperti ilmu-ilmu sosial dan ilmu-ilmu eksakta. Perubahan IAIN menjadi UIN pada dasarnya merupakan tuntutan sejarah dan sejalan dengan ajaran Islam yang senantiasa menuntut ummatnya untuk berpikir, bekerja keras bagi kepentingan kemanusiaan sejalan dengan tuntutan zaman, karena dengan cara itulah Islam sebagai agama yang cocok untuk setiap zaman dan tempat (*shalihun li kulli zaman wa makan*) dapat diwujudkan. Tanpa adanya kreatifitas dari umatnya, maka Islam sebagai *rahmatan lil ‘alamin* tidak akan pernah terwujud. Ketiga, konteks paradigma keilmuan dan kelembagaan menurut Azra dalam pembaharuan pemikiran adalah ingin menghilangkan dikotomi keilmuan dengan membangun paradigma keilmuan yang bersifat integratif. Dan keempat, implikasi

paradigma keilmuan dan kelembagaan menurut Azra terhadap perkembangan UIN adalah semakin kuatnya posisi dan perannya, terutama sebagai pelopor dan penggerak pencerdasan maupun kemajuan umat (Islam) dengan model reintegrasi keilmuan, sehingga UIN sudah dapat disebut sebagai *centre of excelent* bagi pengembangan keilmuan pada umumnya dan keilmuan Islam pada khususnya.

Kata Kunci: Azyumardi Azra, Integrasi Ilmu, Pendidikan Islam

A. Biography and Social Setting Azra

Azyumardi Azra (hereinafter referred Azra) was born in Lubuk Alung, a central area in Padang Pariaman districts alongside a highway Bukittinggi-Padang, West Sumatra, on March 4, 1955. His name means quite poetic: 'green jewels', even though he had will know this many years later, of a professor of Iranian origin who met at a conference abroad.¹ His father was Bagindo Azikar academically not directly related to education. He was a carpenter, merchant copra and cloves, te but has a strong will to educate their children. Financially, the family's financial condition Azra including a mediocre, so are less likely to pay for education, let alone to pursue higher education. However, thanks to the hard work and toil of his father and mother plus salary, Ramlah, who is a teacher of religion, Azra of childhood learning opportunities. M hrough his father again, he learned to love science. Azikar and Ramlah apparently aware that they can not pass and equip anything to her, including to Azra, besides the urge to seek knowledge. Now, all the children can be a scholar.² Azra's father came from Sungailimau Duku village, not far from Pariaman. While his mother came from the hamlet Cimpago Kampuangdalam.³ In contrast to the youth Minang tradition in general, Azra not get a traditional religious education at the mosque or broken. Generally, youth Minang towards adolescence, every afternoon and evening go to the mosque, stay there to learn the Koran, prayer and other acts of worship. But, Azra never felt it. He received his religious education directly from her own mother, Ramlah, religious teachers who graduated from Madrasah Al-Manar. Madrasah is a legacy of the reformist in West Sumatra, that his thinking was much influenced by Rashid Rida reform movement in Egypt.⁴

Azra early education starting from elementary school, which is near his home. After that proceed to the State Religious School Teacher Education (PGAN) Padang.⁵ When in Padang, Azra more often busied himself with reading story books and comics that he rents on tenants stall beside Cinema Raya, Pasar Raya Padang. Azra rent books, especially books and comic stories. Among the books he had read when it was

¹ Andina Dwifatma, (2011), *Cerita Azra: Biografi Cendikiawan Muslim Azyumardi Azra*, Jakarta, Erlangga, h. 1

² Abuddin Nata, (2005), *Tokoh-tokoh Pembaharuan Pendidikan Islam di Indonesia*, Jakarta, Raja Grafindo Persada, h. 393

³ Azyumardi Azra, (2013), *Semarak Ramadhan, Bukan Konsumerisme*, dalam Lies Marcoes, dkk, *Kembali Ke Jati Diri: Ramadahan dan Tradisi Pulang Kampung dalam Masyarakat Muslim Urban*, Bandung, Mizan, h. 24

⁴ Oman Fathurahman, (2002), *Prof. Dr. Azyumardi Azra, MA Mewujudkan "Mimpi" IAIN Menjadi UIN*, dalam Badri Yatim dan Hamid Nasuhi, (Ed), (2002), *Membangun Pusat Keunggulan Studi Islam: Sejarah dan Profil Pimpinan IAIN Jakarta 1957-2002*, Jakarta, IAIN Jakarta Press, h. 300

⁵ Abudin Nata, *op.cit* ., h. 393

serialized story kependekaran like a bouquet Asmaraman S. Kho Ping Hoo, detective stories like James Bond, and others.⁶

PGAN After finishing school in 1975, his father wants Azra in order to study at the State Islamic Institute (IAIN) Padang. However, Azra not interested. He wanted a lecture at the Institute of Teacher Training and Education (Teachers' Training College) or studying history at the University of Andalas Padang (UNAND). But parents still want Azra determine his attitude is studying at IAIN Jakarta. It is based on the consideration that, in this Metropolitan city is a very cosmopolitan and very conducive to sipping intellectual tradition. At least many Minang son who has a big name and never wander in Jakarta, such as Muhammad Natsir, Buya Hamka, and a number of other names.⁷ However, parents Azra his desire to continue to learn the religion rather than Teachers' Training College. *Abak* said, "If you want to enter the Teachers' Training College, at will your heart alone, te but we do not want to pay for it." Finally, Azra relented. IAIN he want to come in, but not in Padang, but in Jakarta. He wants to get a new horizon migrated simultaneously implement customs typical Minang community. His parents let him. He can get in without testing in IAIN Syarif Hidayatullah Jakarta for his country good test scores. In 1976, Azra resmilah registered as a student of the Faculty of MT IAIN Ciputat Arabic Language Department. The School is chosen as a provision that one day he managed to continue school to Egypt. "It was my *role model* Buya Hamka. I longed to be like him, including the way of school life to Egypt," he said.⁸

Azra from the outset not only as an activist court is involved in pragmatic matters, but he is also a thinker. It is visible, that at the time he held the post in two intra and extra-campus organizations, he is also a journalist at the magazine *Panji Masyarakat* (1979-1982). In the media initiated / led Buya Hamka's, Azra began diligently to write for multiple columns, and thus become accustomed to making a post or article. Talent and ability have continued until now. He was rector of the most prolific writing.⁹ A year after completing undergraduate education, precisely on March 13, 1983, Azra also edit the girl of his dreams, Ipa h Farihah, which is younger class at IAIN Jakarta. Now he has three sons and one daughter, respectively Raushanfikr Usada, Word amny el Azra, M. Subhan Azra, and Emily Sakina Azra. Her second child was born in New York, United States, Azra during lectures, while others were born in Cirendeu Ciputat.¹⁰

Azra kerier ever tried to take a job at the National Institute for Cultural Research (LRKN) LIPI in 1982 until 1983. However, he did not last a long time working on it, because it did not feel too well with his boss, Dr. Alfian, who willed not to write critical articles in various media sa ma s who harshly criticized the government's development policies. For that he decided to resign from the agency. Two years later, in mid-1985, he was asked to join the faculty at his alma mater itself, IAIN Jakarta, by Prof. Dr. Harun Nasution, who was then as rector.¹¹

⁶Azyumardi Azra, *op.cit.*, h. 32

⁷Abuddin Nata, *loc . loc.cit*

⁸Andina Dwifatma, *op.cit .*, h. 12

⁹*Ibid .*, h.394

¹⁰Abudin Nata, *loc.cit*

¹¹*Ibid .*, h.395

Azra development of talent and expertise in the field of science began to grow when in 1986 he received a scholarship from the Fulbright provided by the United States government to continue the program S2 studies at Columbia University, New York, USA and studied history there. Within two years he had completed his MA program at the Department of Languages and Culture of the Middle East (1988). Thesis he wrote at that time called *The Research and Decline of The Minangkabau Surau: A Traditional Islamic Education in West Sumatra Institutional during the Dutch Colonial Government*.¹²

Furthermore, through a program of *Columbia University President Fellowship*, Azra continued his studies at the Department of History at the same university and study history there. Through this course, he earned a second MA in 1989 and added the title of M. Phil in 1999 in the field of history. Finally, from this history department Azra earned his Ph. d it two years later, in 1992. To complete the S3 this program, Azra wrote a dissertation, which later became one of the great and original ideas that it generates. The full title of the dissertation is: *"The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay Indonesian Ulama in the Seventeenth and Eighteen Centuries"*.¹³ After steal two MA degrees, one M. Phil and Ph .D any one title, Azra still keen to leave again mengikuti *post doctoral* program at Oxford University for one year from 1995 to 1996).¹⁴ When he returned in 1996 Azra is slowly but surely starting to reap the results of seed crafting. He continued his activities as *Editor in Chief* at *Journal Studia Islamika*.¹⁵

In 1997, Azra was a guest lecturer at the University of Philippines, Diliman and University Malaya. Previous Azra also been a *visiting fellow* at *Southeast Asian Studies, Oxford Centre for Islamic Studies*, Oxford University, in addition to teaching at St. Anthony College. Since 1997 until now, Azra also be a member of the *Selection Committee of SEASREP (Southeast Asian Regional Exchange Program)*, organized by *Toyota Foundation* and *The Japan Foundation*. He also became the external examiner (*external examine*) for theses and dissertations at *Universiti Malaya*, *Leiden University*, *The Australian National University*, and the *University of Melbourne*.¹⁶

During at IAIN Jakarta, in addition to being *Editor in Chief* of the *Journal of Studies Islamika*, Azra also given responsibility as *Wakil Director* of *Center for the Study of Islam and Society (PPIM)* IAIN Jakarta until 1997. After that, the academic and scientific career Azra increasingly maningkat along with the many posts he made on various occasions seminars, both at home and abroad. Seeing the potential so great that, then Prof. Dr. M. Quraish Shihab, told him to sit in the leadership ranks as the *Vice Chancellor for Academic Affairs* IAIN Jakarta.¹⁷

Azra an honorary professor of the *University of Melbourne* (2006-2009), member of the *Board of Trustees* of the *International Islamic University*, *Islamabad, Pakistan* (2005-present), *Academic Committee* of *The Institute for Muslim Society and Culture (IMSC)*, *International Aga Khan University*, *London* (2005 -2010). In the field of science

¹²*Ibid*

¹³*Ibid*

¹⁴*Ibid*

¹⁵*Ibid.*, h. 396

¹⁶*Ibid*

¹⁷*Ibid*

and research, Azra is a member of the Academy of Sciences of Indonesia (AIPI, 2005-present); member of the National Research Council (DRN, 2005-present). Also members of *the Southeast Asian Regional Exchange Program (SEARSREP)*, Tokyo (1999-2001); *Asian Research Foundation-Asian Muslim Action Network (ARF-SAFE)*, Bangkok (2004-present); *The Habibie Center Scholarship* (2005-present); *Ford Foundation International Fellowship Program (IFP-IIEF)*, (2006-present); *Asian Scholarship Foundation (ASF)*, Bangkok (2006-present); *Asian Public Intellectual (API)*, *The Nippon Foundation*, Tokyo, (2007-present); *Senior Fellow Selection Committee* members *AMINEF -Fulbright Program*, (2008).¹⁸

B. Scientific Paradigm

1. Definition of Science

Azyumardi Azra (hereinafter referred Azra), suggests that *'Ilm* is *mashdarta'wîd* of the verb *'alima* which means the knowledge (*knowledge*). *'Ilm* different from *ma'rifah* which also means "knowledge". P engertian in the original, the first term refers to knowledge of the highest quality that can sometimes be obtained only intuitively, while the second term refers to knowledge in general. In the classical usage, *'ilm* has no plural-s esuai with the singularity of the concept of *ilm* itself in the earliest days of Islam. However, in Arabic pascaklasik, plural allowed, ie *'ulûm*, which refers to a variety of *word' ilm* of different types of knowledge. In the context of pengert ian latter is then not every person who *has' ilm* (knowledge) can be called ulama; only those who are experts in religious sciences (*'ulûm al-diniyah*) who have privileges (*priveleges*) for the cleric.¹⁹ It is understood that the science by Azra is *mashdarta'wîd* of the verb *'alima* which means the knowledge (*knowledge*) from Allah, both sciences *qur'aniyyell* and sciences *kauniyyah*.

2. The Scientific Basis

According to Azra, that p is no principle, the concept of education I slam-which I think is ideal but also practical-is what is called *tauhîd paradigm* or paradigm of tawhid. In this case, the monotheistic paradigm does not mean only the Oneness of God, but integrating all aspects, the entire outlook and aspects of life in the system and soc ial our field.²⁰ In the context of Islamization of science, which must attach himself to the principle of monotheism is a knowledge-seekers (*Talib al-ilmi*) her, not science itself. Similarly, should recognize that humans are in the atmosphere of dominance provisions of metaphysical and axiological God is man as knowledge-seekers, not a science.²¹

In the context of education, according to Azra there should be harmony, unity, or unification between the aspects of spiritual and physical, exoteric aspect isoteris d an aspect-namely the aspect of hu kum with aspects more emphasis on the spiritual, mental aspects. Or in terms of education, for example between the cognitive aspects affective,

¹⁸ Azyumardi Azra, (2002), *Pendidikan Islam; Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, Jakarta, Kencana, h. 323

¹⁹ Azyumardi Azra (1999), *Konteks Berteologi di Indonesia Pengalaman Islam*. Jakarta, Paramadhina, 1999, h. 158

²⁰ Azyumardi Azra, (2002), *Paradigma Baru Pendidikan Nasional Rekonstruksi dan Demokratisasi*, Jakarta, Kompas, h.127

²¹ Abuddin Nata, et al, (2003), *Integrasi Ilmu Agama dan Ilmu Umum*, Jakarta, Rajawali Press, h.141

emotional, spiritual aspect, even de Ngan psychomotor aspects that contribute to the activity. If in the context of Islam is the integration of aspects of the mind with the aspect of faith, heart, centered in the heart and then the charity aspect, the activity of (motor).²²

Azra argues that, Islam as a universal religion and is valid throughout the ages not just the affairs of the hereafter, but also the world affairs. Similarly, Islam set sciences related to the relationship with God, and the sciences related to the mundane. Islam set kedunya *beintegrated*. Namely that what is referred to as the science of religion is actually in it also regulates the teaching of how to actually live a good and civilized in the world. And what is actually called general science, is actually very necessary in order to relate to God.²³

According to Azra, epistemologically that science is a generalization / teoritisasi of the symptoms of the physical universe is bound by laws of nature *hu (Natural Law)*. De mikian also sos ial science like economics, politics, and so is a generalization / teoritisasi of symptom-ge social nets that are bound by social kum *hu (SocialLaw)*. Furthermore, the Islamic religious sciences such as Tafsir, Fik ih, Morals, and so is the teoritisasi of *nash* Qur'an and the hadith are processed through *ijtihad* by using certain methods. In the view of Islam, the laws of nature (*Natural Law*), *hu kum soc ial (SocialLaw)* and *Nash*The Qur'an is the verses of Allah.²⁴

Azra assume, that the sciences of Islam is not limited to traditional Islamic sciences, such as sharia, tarbiyah, Ushuluddin, manners, and preaching, which is derived from *Qur'anic* verses *ywell*. Islamic science also includes the sciences are derived from passages *kauniywell*, but it is often considered as a u-ilm general sciences, such as economics, *hu kum*, engineering, and medicine.²⁵ According to Azra, that Islam doctrinally strongly supports the development of science. Proposition *naqli* often suggested by experts, for example, is the first verses revealed to the Prophet Muhammad A llah Saw seba gaimana contained in surah *al-'ALAQ* (96) verses 1-5.

According to Azra, that a common understanding, the command *iqra* (read) in the above verses commonly understood as messengers to read what is written. But more da ri, said it also connotes researching, knowing "something characteristic" or read the text either express or implied.²⁶ Thus, according to Azra, in the sense that, then there are two objects "readings", ie verses *Qur'aniyyah* contained in the Koran and the "passages *kauniyyah*" contained in the form (existence) that exist in the universe.²⁷

²² Azyumardi Azra, (1998), *Rekonstruksi Kritis Ilmu dan Pendidikan Islam*, dalam Abdul Munir Mulkhan, dkk, (1998), *Rekonstruksi Pendidikan dan Tradisi Pesantren: Religiusitas Iptek*, Yogyakarta, Pustaka Pelajar., h.92

²³ Azyumardi Azra, (2003), *Kata Pengantar Rektor UIN Syarif Hidayatullah Jakarta* dalam Abuddin Nata, dkk, (2003), *Integrasi Ilmu Agama dan Ilmu Umum*, Jakarta, Rajawali Press, h. viii

²⁴ Azyumardi Azra, (2002), *Membangun Integrasi Ilmu, Iman, Amal dan Akhlak*, Sambutan Pidato Peresmian IAIN Syarif Hidayatullah menjadi UIN SYarif Hidayatullah, Jakarta, 8 Juni 2002) dalam Kusmana dan Yudhi Munadi, (Ed), (2002), *Proses Perubahan IAIN Menjadi UIN Syarif Hidayatullah Jakarta*, Jakarta, UIN Jakarta Press, h. 184

²⁵ Andina Dwifatma, (2011), *op.cit.*, , h.76

²⁶ Azyumardi Azra, (2002), *Konflik Baru Antar Peradaban: Globalisasi, Radikalisme & Pluralitas*, Jakarta, Rajawali Press, h. 251

²⁷ *Ibid*

Azra argues that the frequently expressed passages containing a rhetorical question of God sort *'ta'qilknow by heartâûn* ("do you think intelligently") or *'afaltatafakkarâûn* ("if you do not think"), which basically encourages Muslims to use and develop a sense of his thoughts-study.²⁸ Because of the kind described God-again rhetorically-in surah *al-Zumar* (39) paragraph 9. Then according to Azra, there are also several traditions that are highly relevant to the demands of the search and development of science. One of the most popular are:

حدثنا هشام بن عمار. حدثنا حفص بن سليمان. حدثنا كثير بن شنظير عن محمد بن سيرين عن أنس بن مالك قال: قال رسول الله صلى الله عليه وسلم (طلب العلم فريضة على كل مسلم وواضع العلم عند غير أهله كمقلد الخنازير الجواهر واللؤلؤ والذهب)²⁹ (رواه ابن ماجه)
"Hisham bin Amar told us, (saying) Hafish bin Sulaiman menceritakan to us. (He says) Sindzir ibn Kathir narrated to us. (He says) of Muhammad bin Sirin, from Anas bin Malik, he said. "Rasulullah SAW said:" Seeking knowledge is obligatory for every Muslim. And the person who handed over the scholarship who are not experts, such as those who draping diamonds, gems and gold in the neck of the pig". (HR. Ibn Majah)

From some of the above, it is understood that the scientific basis used Azra is sourced to the revelation (Qur'an and Hadith). According to Azra, that knowledge comes from Allah, both sciences *qur'aniyyah* and sciences *kauniyyah*. Basis for the development of science should refer to the paradigm of monotheism, ie all the science that inspired and based on the teachings of the Qur'an and Sunnah, whatever the result of the conclusion, then enter the category of Islamic studies.

3. Classification of Sciences

According to Azra, that Islam is not the essential separation between "science agama" and profane science. Various science and intellectual perspective developed dalam Islam does have a hierarchy. However, this hierarchy ultimately boils down to knowledge of "The Mahatunggal" -Substansi of all sciences. This is the reason why scientists are trying to integrate Muslims sciences that all the other civilizations dikembangkan into the scheme hierarchy of knowledge in Islam.³⁰ Studies in view Azra have the same position, which are equally important for dipelajari, because in principle in Islamic science must be able to deliver them into the "Yang Mahatunggal".

4. Scientific Development

According Azra, that each adherents of Islam are required to seek knowledge to be understood in depth, which is the next level in terms of worship dikembangkan an order to mashlahatan mankind. Search, control, and science development is a continuous process, and lasts a lifetime. This is then known as a *life long education* in the modern

²⁸ Azyumardi Azra, (2012), *Pendidikan Islam Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, Jakarta, Logos, h.12

²⁹ Sunan Ibn Majah, (2001), *Kitab al-ilmi*, Dar Al Fikri, Jilid 1, hal 183

³⁰ Azyumardi Azra, *Pendidikan Islam ... op.cit.*, h.x-xi

education system.³¹ According to Azra, that the tradition of knowledge among scholars throughout the history of Islam is very close to the religious institutions and education, such as mosques, madrasas, ribat, and even home teacher.³²

Azra pointed out that in the development of assessment / comprehensive Islamic studies indispensable paradigms and approaches that can be called a Comprehensive Study of Islam.³³ Comprehensive study of Islam is one of the efforts made by Azra in UIN Jakarta in order reintegration science. All students are given eye UIN Jakarta Subject Methodology of Islamic Studies, the course is expected to conduct reintegration science, both in the department / general study program, as well as the departments / department of religion. Strengthening this scholarship is given in order to realize the integrative scientific UIN.

5. Reintegration Scientific

According to Azra, UIN presence allows the 'reintegration' in the sciences derived from *Qur'anic* verses *ywell* on the one hand and the sciences are derived from the verses *youniyywell* on the other side. It's been too long since the post-exactly-Baghdad-occurred a sharp dichotomy between the two forms of this *divine* verses. The result is clear, the Muslims left behind in science *youniyywell* compared to other nations. In fact, the perfection of Islamic practice requires not only *Qur'anic* sciences *yahy*, theta pi also sciences *youniyywell*. Muslims world prosperity could not be achieved properly without the mastery of science *youniyywell*. So according to Azra, both epistemologically and reality and praxis of Muslims and Muslim life, reintegration *Quranic* sciences and *youniyyahy* is a historical necessity and at the same time pressing needs. It is merely delaying the reintegration of marginality and defeat preserve the nation's people.³⁴

According to Azra, that within the framework of UIN, some children still need to do the bangs a *tafaqquh fi al-din* or *tafaqquh fi al-tafsir* -bersungguh devoted to studying jurisprudence, or interpretation and other related sciences. However, there must also be the nation who do *tafaqquh fi al-Thib* or *tafaqquh fi al-kimiyya* - persevere me mpelajari medicine or chemistry or other sciences such. So, there is the distribution of the prosecution of science in various fields is necessary and required.³⁵ UIN Jakarta by Azra orients itself on the scientific integration. This integration is based on confidence, knowledge, and good deeds. Integration paradigm of science is the basis for the development of the university so that it can make a significant contribution to the advancement of the nation.³⁶ Thought that integrates religious sciences in general sciences is a mission that is expected to occur from changes IAIN to UIN.

C. Institutional Paradigm

³¹ Azyumardi Azra, *Pendidikan Islam... op.cit.*, h.10

³² Azyumardi Azra, (2002), *Islam Nusantara: Jaringan Global dan Lokal*, Bandung, Mizan, h. 64

³³ Azyumardi Azra, (2014), *Transformasi Islam Paradigmatik dalam Dinamika Global*, dalam Nurul Shalihin, dkk (Ed), (2014), *Mozaik Islam Nusantara: Seri Agama, Budaya, Ilmu Pengetahuan dan Negara*, Padang, IAIN Imam Bonjol Press, 2014, h. 483

³⁴ Azyumardi Azra, *Paradigma ... op.cit.*, h.295

³⁵ Azyumardi Azra, (2015), *Paradigma Baru PTAI/PTKI; Menuju Renaisans Peradaban Islam*, Makalah disampaikan pada Kuliah Umum Program Studi S2 PAI Pascasarjana IAIN Bukittinggi, Selasa 9 Juni 2015, h.3

³⁶ Azyumardi Azra, *Reintegrasi ilmu-ilmu ... op.cit.*, h.11

In the context of Indonesia, modernism and modernization of education systems and institutions of Islam since the early 20th century to the present almost without involving the epistemological discourse; modernism and modernization of systems and institutions of Islamic education in Indonesia took place in *an ad hoc* (temporary) and partial.³⁷ The idea Azra on institutional paradigm, can be seen from the view of the institutional Azra IAIN / STAIN, IAIN "*With Wider Mandate*", and institutional UIN.

1. Paradigm State Islamic Institute (IAIN)

According to Azra that the presence of IAIN are not released from Indonesian Muslims advance the ideals of Islam in Indonesia. After experiencing the colonial period is very long, the Muslims of Indonesia retarded and disintegration in various aspects of life. Indonesian Muslims clash with the education and advancement of the West led to the "new intellectual" who is often called "secular intellectuals". This new intellectuals, a large part is the result of Western education who are trained in Western thought. This happens because in the process they experience *brain washing* education (brainwashing) of it smells of Islam. As a result, they men so estranged and alienated from Islam and the Muslim community itself.³⁸

According Azra, IAIN expected to provide r e sponge and Islamic answer to the challenges of the times. He let can provide color and influence of Islam to the Islamic community as a whole. All this can be called a social expectation to IAIN. At the same time IAIN also expected to make itself as a center for the study and development of Islam. This is to IAIN academic expectations. Thus, IAIN bear two expectations; *social expectations* and *academic expectations*.³⁹

2. Paradigm State Islamic Institute (IAIN) "*With Wider Mandate*"

Azra suggested that he wanted to develop IAIN to depart from Islam as its *core*. He wants to develop into a university or become IAIN IAIN d ith a wider mandate, but Islam remains the *core* of his, became the point.⁴⁰ Azra argues, that the concept of IAIN with a broader mandate this, education IAIN no longer limited to a formal mandate in religious sciences which belong to the field of humanities, t etapi also develop credentials in the humanities other social sciences, and the exact sciences. Within the framework of IAIN with this broader mandate, the "*core*" IAIN in the field of religious knowledge is maintained, but at the same time also consolidate departments that already exist.⁴¹

IAIN IAIN Jakarta as one of the oldest in Indonesia are located in the capital Jakarta, occupies a unique position and strategic. He is not only a "window of Islam in Indonesia", but also become a symbol for the progress of national development, Khu ly development in the field of religious soc-ial. In an effort to integrate general knowledge and religious knowledge, this institution began to develop themselves IAIN d ith concept

³⁷ *Ibid* ., h.40

³⁸ Azyumardi Azra, (2005), *Visi IAIN di Tengah Paradigma Baru Perguruan Tinggi*, dalam Abdul Halim (Ed), *Teologi Islam Rasional; Apresiasi Terhadap Wacana dan Praksis Harun Nasution*, Jakarta, Ciputat Press, h.49

³⁹ Azyumardi, *Pendidikan Islam ... op.cit.*, h.196

⁴⁰ Azyumardi Azra, (2000), *Islam Substantif*, Jakarta, Mizan, h.257

⁴¹ Azyumardi Azra, (2000), *IAIN di Tengah Paradigma Baru Perguruan Tinggi*, dalam Komaruddin Hidayat dan Hendri Prasetyo (Ed), (2000), *Problem dan Prospek IAIN: Antologi Pendidikan Tinggi Islam*, Jakarta, Direktorat Pembinaan PTAI Dirjen Bimarga Islam, h.17

with a broader mandate (IAIN *with Wider Mandate*) towards the establishment of the State Islamic University.⁴² Azra said that he is the prime figure that suggests the term *with wider mandate* in scientific development at IAIN in order to become a university preparation.⁴³ This was confirmed by Abuddin Nata, that Azra is the initial figure who raised the idea *with wider mandate*, namely IAIN scientific development by providing a broader mandate.⁴⁴

3. The Paradigm of The State Islamic University (UIN)

According to Azra, that change IAIN to UIN is basically the demands of history, and in line with the teachings of Islam that is always demanded of his community to think, work hard for the benefit of humanity in line with the demands of the times. Because that is how Islam as a religion that is suitable for every age and place (*shalihun li wa kulli meal times*) can be realized. Without the creativity of his community, then Islam as *rahmatan lil 'alamin*, will never be realized. S ejarah noted, many educational institutions that in the past proud of and interested in the community, now only a name, and left the community. And some educational institutions in the past is more advanced and interested in the community, now still exist in a functional and performing in his superiority. The reason is because one does not want to innovate and reform, while others want to innovate and reform.⁴⁵

According to Azra, *With the conversion, UINs-different from IAINs-Consist of not only Faculties and study programs of Islamic religious sciences, but Also of Faculties and study programs of 'general sciences, such as Science and Technology, Economics, Psychology, Medical and Health Sciences, and Social and Political Sciences. In fact the UIN Jakarta can be Rightly called as a 'comprehensive, university' since it has a study program of medicine. The aims of the conversions, Among others, are: firstly, to integrate Islamic religious sciences and general sciences; secondly, to provide graduates of all the four divisions of Madrasah Aliyah with study programs that are in accord with Reviews their educational background.*⁴⁶

According to Azra, that IAIN Jakarta to changes for the UIN is currently still exist functionally and increasingly demanding public. Each year no less than eight thousand who register as a participant entrance examination UIN. This happens partly because since the leadership of al-Marhum Prof. Dr. Harun Nasution, IAIN / UIN Jakarta

⁴²Tim Penyusunan Buku Pedoman Akademik UIN Syarif Hidayatullah Jakarta, (2015), *Pedoman Akademik Program Strata 1 Universitas Islam Negeri Syarif Hidayatullah Jakarta 2015/2016*, Jakarta, Biro Akademik, Kemahasiswaan dan Kerjasama UIN Syarif Hidayatullah Jakarta., h. 8

⁴³Interview with Azyumardi Azra Personal at the Graduate IAIN Bukittinggi, Thursday, September 17, 2015

⁴⁴Interview with Abuddin Personal Nata Hotel Grand Malindo in Bukittinggi, Friday, November 13, 2015

⁴⁵Azyumardi Azra, (2002), *Membangun Integrasi Ilmu, Iman, Amal dan Akhlak*, Sambutan Pidato Peresmian IAIN Syarif Hidayatullah menjadi UIN SYarif Hidayatullah, Jakarta, 8 Juni 2002 dalam Kusmana dan Yudhi Munadi, (Ed), (2002), *Proses Perubahan IAIN Menjadi UIN Syarif Hidayatullah Jakarta*, Jakarta, UIN Jakarta Press, h. 182

⁴⁶Azyumardi Azra, (2015), *Genealogy of Islamic Education: Roles In The Modernization Of Muslim Society*, the *Heritage Of Nusantara; International Journal Religioius Literature and Heritage*, Vol. 4. No. 1, 2015., p. 101

has positioned its role and function as a center of Islamic thought renewal. Thus the change IAIN to this University as evidence and realization of the commitment as the update center.⁴⁷

According to Azra, that the vision and mission of UIN Jakarta they are trying to realize the integration of the Islamic sciences and general sciences epistemological, ontological and axiological so that no dichotomy of the two. However, the integration of science was still in the frame as the foundation keindonesiaan cultural and humanitarian frame as the foundation of social -etiknya.⁴⁸ Azra said that integrasi science, faith, charity and morality is a characteristic of Islam that does not recognize the separation between the affairs of the world and the hereafter, physical and spiritual, material and spiritual. This is a requirement of human nature.⁴⁹

Changes IAIN / STAIN to UIN by the leaders of Islamic thinkers in Indonesia, including Azra, a common mission, namely to eliminate the dichotomy of science by building integrative scientific paradigm. Integrative scientific development paradigm requires the necessary institutional changes of shape IAIN / STAIN into university. With the institutional form of this university will be able to develop an integrative scientific basis.

D. Scientific Paradigms and Institutional Implications to The Development of UIN Syarif Hidayatullah Jakarta

Azra said that through changes IAIN to UIN, it is desirable that Muslims have to be proud of the University (*prestigious*) and has the advantage in all its aspects. Azra want to dispel the impression of a seedy Islamic University, backward, closed, do not have confidence, not taken into account other people and so on. It is desirable that the campus is clean, green and beautiful, modern in its management, open to all nations in the world, has a confident and respected others.⁵⁰ In addition, the implications of changes in the institutional status of the college of institutes (IAIN) to University (UIN) necessitates the formulation of the attitude of science UIN new UIN Jakarta formulate the epistemology of science to the relationship of four elements, namely to Islamization, scientific, Indonesiaan and humanity.⁵¹

Azra said that the determination and drive to build a " Campus Islami " which is presumably prestigious can also be followed by other Islamic universities in Indonesia, so the effort to provide opportunities to the sons and daughters of the nation to achieve quality education will open more broadly. This in turn can be a strategic and significant contribution to the efforts to build the nation's future better. In the course of over 45 years of IAIN / UIN has contributed to these, although not many. According to Azra, that *impact studies* conducted McGill University for example, concluded: *IAIN has played a major role in the development of Indonesian Islam. The IAIN emphasizes "critical*

⁴⁷ Azyumardi Azra, (2002), *Membangun ... op.cit.*, P.182

⁴⁸ Azyumardi Azra, (2006), *Kata Pengantar Rektor UIN Syarif Hidayatullah* dalam Suwito dan Nanang Syakhu (Kompilator), (2006), *Lintasan Peristiwa Kerjasama Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta (2003-2006)*, Jakarta, UIN Jakarta Press, h.ix

⁴⁹ Azyumardi Azra, *Membangun ...* , h. 184

⁵⁰ *Ibid.* , h. 185

⁵¹ Kusmana, (Ed), *op.c it.*, h. viii

thought and objective inquiry; ... understanding of the religious; a participatory, democratic and inclusive approach to development; and respect for the humanistic, tolerant, egalitarian and open traditions of classical Islam ". The role played by UIN Jakarta would also be played by other Islamic Universities in this country.⁵² [53]

Azra considers the achievement of UIN beyond what had been imagined (*beyond imagination*) . UIN Jakarta including State Universities (PTN) of the top in the middle chessboard State Universities (PTN) Indonesia. He is the only ex-ins Titut (IAIN and Teachers' Training College) which has a Faculty of Medicine and Health Sciences. Azra often walk alone on campus and fascinated by the faculty buildings that have stood firm, ready to be a place of learning younger generation to become intelligent and open-minded.⁵³ [54] Azra said that UIN Jakarta has to be said comprehensive university, as it has since has had some faculties were adequate, whether the faculty has developed the religious sciences or faculty who developed the exact sciences, social sciences and humanities, including the faculty of medicine and science health.⁵⁴ [55] According Jamhari, that the change of IAIN to UIN is already showing significant progress. Courses developed through UIN is not only limited to the development of research and study Islamic sciences, but also related to the study program in the field of exact sciences, social sciences, and humanities (humanities).⁵⁵ [56]

UIN Jakarta can now be said to be a campus that has a high reputation, both nationally and internationally. Even as a reference for the other campuses in the development of scientific and university institutions into an international university. UIN Jakarta's success in the development of scientific and institutional becomes an achievement to be proud of by Muslims in Indonesia in particular and Muslims in general.

C. Conclusions

From several previous studies, the authors can take several conclusions, namely:

1. Thought Azra tentang paradigm of science that *'Ilm* means knowledge (*knowledge*) , on the basis of the scientific paradigm of tawhid does not mean only the Oneness of God, but integrating all aspects, the entire outlook and aspects of life in the system and the social field, both sciences *q ur 'aniyyah* and sciences *kauniyyah* .
2. Azra thinking about the institutional paradigm is that development IAIN, indispensable back reformulation of interest IAIN, IAIN restrukturisasi, simplification load perkuliahan, and dekompartementalisasi, including IAIN concept *With Wider Mandate* . Changes IAIN to UIN is basically the demands of history, and in line with the teachings of Islam that is always demanded of his community to think, work hard for the benefit of humanity Sejalan with the demands of the times.

⁵² *Ibid*

⁵³ Andina Dwifatma, *op.c it.*, h.104

⁵⁴ Interview with Azyumardi Azra Personal at the Graduate IAIN Bukittinggi, Thursday, September 17, 2015

⁵⁵ Jamhari, *IAIN Jakarta: Konteks Sejarah, Masa Kini, dan Prospek ke Depan*, dalam Badri Yatim dan Hamid Nasuhi, *op. cit.*, h. 6

3. Scientific paradigms and institutional context by Azra in the renewal of thought in Indonesia is wanted to eliminate the dichotomy of science by building integrative scientific paradigm.
4. Implications paradigm of scholarly and institutional according to Azra on the development of UIN Jakarta is increasingly strong position and role, especially as a pioneer and driving force of the intellectual as well as the progress of the people (Muslims) with models of reintegration of science, so that UIN can already be called a *center of excelent* for scientific development in general and Islamic science in particular.

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